Even If...

Overview Of A Modern Saga

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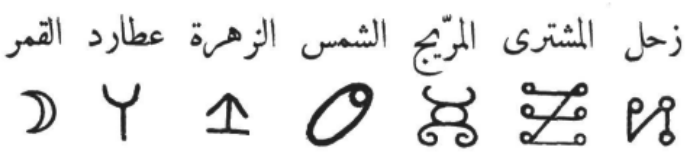

Septenary System: Ghayat al-hakim (c.1050 CE)

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The saga concerns David Myatt and the Order of Nine Angles. It is, to paraphrase in part an entry in the Oxford English Dictionary, {1} a modern story popularly believed to be matter of fact which has been developed by gradual accretions in the course of several decades, and recently and increasingly propagated by mediums such as the Internet. In the story, Myatt is said to be a "devious person hiding behind the Anton Long pseudonym", {2} and thus to be the founder of the Occult movement (or Occult philosophy and praxis) known by the acronyms ONA and O9A, whose later writings, spanning over a decade regarding having rejected his neo-nazi, extremist, past a deception.

In 2023 the River Isis Collective, consisting of what The Seven Oxonians described as "a few stalwart old-timers", {3} published a 7-page essay titled *An Anti-Establishment Heretic* in which they argued that it was their

> "contention that even if David Myatt was the first 'Anton Long' and did found the Order of Nine Angles (O9A, ONA) - and probative evidence was found to prove it - it will not matter in the time-span of decades and centuries: (i) because the O9A will be remembered as a subculture {4} for its anti-Establishment ethos, praxises, and hermetic traditions such as the septenary Star Game; (ii) because that subculture was formulated and expressed in the early (pre-2000) writings of 'Anton Long'; (iii) because the post-2000 writings by self-described O9A adherents or followers of that subculture either unnecessarily embellish or diverge from that subculture; and, perhaps most important of all, (iv) because Myatt has moved on, changed, in the two decades since, as evident in his rejection of all extremisms; in his philosophy of pathei-mathos; in works such as (a) *Classical Paganism And The Christian Ethos*, (b) *Tua Est Diaboli Ianua*; and in his translations of and extensive commentaries on tractates of the Corpus Hermeticum." {5}

Since then, according to the authors of a 2026 text titled *A Story Of Infiltration And Extremism*, several individuals

> "some of whom are anonymous, have claimed that a 1974 interview about a Leeds satanist group, the Temple of the Sun, printed in the Yorkshire Evening Post was definitive evidence of (i) Myatt's involvement with Occultism and Satanism, and (ii) Myatt's involvement with the Order of Nine Angles (ONA/O9A)." {6}

The authors then proceed to provide 'The Story According To Myatt' followed by 'The Story According To The Allegationists', concluding that

> "the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true 'beyond all reasonable doubt'.
>
> What we find interesting, and perhaps indicative, is not only that 'we', the authors of such items as this, are accused, without any evidence, of being Myatt himself but also that it is fundamentally a question of personal knowing verses what is alleged or assumed by others on the basis of hearsay, allegations spread by impersonal mediums such as the Internet, by the mass Media, and by individuals who do not personally know and who have not known over a significant period of time, the person who is the subject of such hearsay and allegations." {6}

In a separate somewhat polemical article published around the same time, one of the authors of *A Story Of Infiltration And Extremism* stated, in the perhaps appropriately titled article *Yet Another Annoying Aside Regarding Allegations*, that "there are glaring 'tells' - indications of deceit - in what the journalist alleged Myatt said," and went on to write that the statements the journalist attributed to Myatt were all

> "cribbed from freely available late 1960s Church of Satan literature, including the books *Satanic Rituals* and *Satanic Bible* with the latter, for instance, using phrases such as 'masters of the world' and 'the Age of Satan' which are typical examples of what we may term 'Church of Satan speak', or CoS-speak for brevity. There is nothing redolent of the ONA at all in what the journalist alleged Myatt said, as would be expected if Myatt was, as has been claimed, involved with the O9A and its leader (...) "

The author of *Another Annoying Aside* then provides examples of "early ONA-speak" from the 1980s published *Black Book of Satan,* a copy of which is in the British Library, {7} and compares them with "CoS-speak" from Church of Satan literature, noting that "the apparent obsessives [allegationists] have, in regard to that 1974 interview, somehow missed the differences between CoS-speak and early ONA-speak is characteristic of their haste, of their lack of research, and indeed of their prejudice."

Toward the end of the article he writes that

> "Myatt's admission of being briefly involved with the Temple of the Sun also includes the fact that in late 1974 he left Leeds, with documentary evidence revealing he spent his time living alone in a caravan on a farm in the Norfolk countryside before being imprisoned until the Spring of 1976 and then a few months later moving to live in and subsequently become a Catholic monk at an English monastery.

> Since there are at the present time no primary sources which mention an 'Anton Long' prior to the early 1980s; no primary sources where a Mr Myatt writes about or confesses to being 'Anton Long' or of founding or being involved with the ONA; no primary sources which mention or describe an involvement by a Mr Myatt in a 'Temple of the Sun' following his criminal trial at Leeds Crown Court in the Autumn of 1974 after which he left Leeds; then the claim or claims, made by the blogger and others, and since believed by others, that the 1974 newspaper article is 'the or a primary source' that proves that Myatt 'was involved with the Order of Nine Angles' is not evidential. In other words, it remains an unproven allegation. One apparently designed and propagated to discredit a particular person.
>
> The choice is therefore a simple one: to believe the 'public pontifications' of the allegationists, or to believe Myatt's side of the story and thus do the honourable, the fair, thing of according him the benefit of the doubt (...)
>
> Will we human beings, therefore, ever en masse adopt the maxim of being fair, honourable, and thus remain silent about what we personally have no rationally acquired or direct personal knowledge of?

The ongoing saga is also described in the 41 page 2025 text *Concerning Three Particular Allegations*, {8}

> "Five particular allegations about David Myatt have been assiduously propagated in both recent times and in the case of three of the allegations, for several decades. Allegations which apparently were designed, propagated, and are being propagated to (α) personally discredit him and, (β) to discredit his political activities and writings between 1984 and 1998, and (γ) later on (post-2012) to discredit his rejection of politics, extremism, and his writings about the philosophy of pathei-mathos that he developed from that rejection.
>
> What is relevant in regard to the allegations is that Myatt's side of the story, and the context of the allegations, have seldom if ever been provided by the allegationists, just as they have never provided any primary sources in support of their allegations.
>
> To remedy this, we provide Myatt's side of the story and the context of three of the allegations with the fourth, that he is 'Anton Long' and founded the ONA/O9A, comprehensively analyzed in the recent 40 page text *A Phantasy About A Myatt* {9} from which we include as an appendix the section titled *An Analysis Of The Equation DM=AL*.
>
> We provide Myatt's side of the story and the context since to provide them is the fair, the reasonable, thing to do - a civilized principle which the allegationists either scorn or are apparently unaware of (...)
>
> In regard to the fifth more recent, 2025, allegation, it is that Myatt's post-2010 writings regarding rejecting extremism and regarding his philosophy of pathei-mathos, with its virtues of compassion and humility, are a deception and that therefore they can be ignored."

The authors include two essays as appendices: (i) *David Myatt And The Dark Side* and (ii) *David Myatt, Savitri Devi, And Those Above Time*, {10} writing that those two essays

> "place the allegations and the antinomian life of Myatt into an aeonic perspective. For it is our possibly heretical contention that Myatt will be remembered as a modern antinomian and as a 'man above Time' long after his allegationists are dead and long after current nation-States and most if not all of their institutions have collapsed; as nation-States and their institutions and impersonal chains-of-command are, according to our esoteric understanding, fated to do given how they are built on and seek to enforce belief in certain causal abstractions, denotata, which embody by their nature (their physis) a dialectic, a conflict, of opposites and the temporal *idées fixes* of particular temporal nation-States." {9}

From Omega9Alpha To The Hebdomian Way

It has been suggested that there are three iterations, or phases, of ONA Occult philosophy described as ONA 1.0 (a/k/a Longusian Occultism), ONA 2.0, and ONA 3.0 with some difference of opinion regarding when and how these iterations were developed and what, if any, their foundational texts or methods were, with one author dating ONA 1.0 from the 1970s to 1992 - and thus ONA 2.0 from 1992 - and another author dating ONA 2.0 from 2012 and ONA 3.0 from 2021. {11}

For the purpose of this text, we define ONA 1.0 (known among its Initiates as omega9alpha) as from the 1970s to 1992 with its foundational texts the *Naos* typescripts {12} and the Deofel Quartet, {13) and its methodology personal and private instruction from Anton Long involving the Initiate following the Seven Fold Way as described in *Naos*, learning and practising both The Star Game and Esoteric Chant and undertaking the rite (or vigil) of External Adept and the three to six month rite of Internal Adept as described here in Appendix C.

We consider ONA 2.0 (a/k/a O9A) to be from 1992 to 2012 (the year the original 'Anton Long' retired) when ONA texts were distributed by the impersonal Internet and when axioms such as the 'authority of individual judgment' and 'Insight Roles' were introduced {14} with individuals encouraged to form and recruit for their own independent 'nexions', with such often anonymous individuals - describing themselves as O9A or described by others as O9A or as 'members' of the Order of Nine Angles - generally not learning and not practising The Star Game and Esoteric Chant, and almost without exception not undertaking the rites of External and Internal Adept and not undertaking the physical challenges of External Adept which are, as described in *The Seofonfeald Paeth*,

> For men, (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 pounds; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 pounds; (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.
>
> Those who, before beginning their quest along the 7FW, have already reached such standards should set themselves greater physical challenges and achieve them. {15}

We consider ONA 3.0 to be from 2015 when individuals who had not learned and not practised The Star Game and Esoteric Chant, not undertaken the rites of External and Internal Adept or the above physical challenges, anonymously or otherwise claimed to be ONA/O9A and publicly (usually via the Internet) wrote or pontificated about the ONA.

Thus, a definitive way to distinguish between those who claim to be ONA/O9A or who are described by others as being ONA/O9A 'members' or

followers of the ONA/O9A, is whether they have (i) undertaken and have private or public proof of undertaking the rites of External and Internal Adept (such as their personal Diaries) and (ii) have undertaken the above physical challenges. One such Diary about the Internal Adept rite is widely available. {16}

A Balanced View Of The Saga

° On one side of the balance would be the fact that *if* Myatt was indeed the original 'Anton Long' and did found ONA 1.0 and a 'seven-fold hermetic way' as outlined in the *Naos* typescripts, *and* there were evidential facts proving this, *then* he or more probably his ONA (omega9alpha) personal pupils or successor(s) has/have, post-2022, abandoned, deconstructed and nullified both ONA 1.0 and the O9A (ONA 2.0 and ONA 3.0) and replaced them with the hermetic individualistic/partnership termed The Hebdomian Way. {17}

Which Hebdomian Way is apolitical, and Aeonic in the sense of the Hebdomadary following that Way concerning themselves with their own or with their partnership internal/spiritual development and thus with the pursuit of wisdom:

> "The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) Living *in propria persona*, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {18}

Such wisdom was also described by David Myatt in a 2020 missive, included below as Appendix A, in which he wrote that the knowledge

> "that we, our species, our planet, are merely 'one speck in one galaxy in a vast Cosmos of billions upon billions of galaxies, and one speck that would most probably appear, to a non-terran, less interesting than the rings of Saturn, just visible from such a distance', apparently still does not resonate with those who – elected by 'democratic' means or who by other means rule over and and/or who create policy regarding us – are in positions of power and influence on planet Earth is both interesting and indicative.
>
> Indicative, because – at least in my fallible judgement – it seems that they have no or little perception of, or are dismissive of, and certainly have no empathy regarding, our human history, over millennia: of the suffering, the deaths, the trauma, that abstractions, that ideology, that egoism, that dogma, that patriarchy, causes and has caused.
>
> Interesting, because – at least in my fallible judgement – it seems that they have no or little perception of our Cosmic insignificance and thus have no or little perception of the balancing that a muliebral, an emphatic – a female physis and perspective, a presencing and understanding, and an understanding born of pathei-mathos – would necessitate and involve."

° The other side of the balance would be to accept Myatt's word, given on his honour, that he formed the Leeds-based Temple of the Sun as a neo-nazi honeytrap; was involved in it for only a short period of time before handing it over to another person, with the authors of *A Story Of Infiltration And Extremism* noting that

> "At present, the choice is between what Myatt writes and has over the years written about the matters in question, and what the allegationists allege and assume, especially about Myatt himself. Hence, we can accept that the 'false persona' that Myatt cultivated during his few months association with the Temple of the Sun was for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Or, we can accept what the allegationist believe and assiduously propagate for whatever personal or political reason: that Myatt in his writings is deceptive, is lying; that what some journalist wrote in the past about Myatt is accurate and that there is not or never was any ulterior motive or bias personal, political, or otherwise in what some journalists report; and that it is for the person who is the subject of allegations to prove their innocence and not for the allegationists to offer evidential facts which prove their allegations are true 'beyond all reasonable doubt.
>
> What we find interesting, and perhaps indicative, is not only that 'we', the authors of such items as this, are accused, without any evidence, of being Myatt himself but also that it is fundamentally a question of personal knowing verses what is alleged or assumed by others on the basis of hearsay, allegations spread by impersonal mediums such as the Internet, by the mass Media, and by individuals who do not personally know and who have not known over a significant period of time, the person who is the subject of such hearsay and allegations." {6}

In the words of the author of *David Myatt, Savitri Devi, And Those Above Time*, the three categories of Savitri Devi

> "explain much about Myatt's adult life. A man who began as someone 'in Time': from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; who was convicted of leading a gang of thieves and who was part of Column 88, a paramilitary neo-nazi group.
>
> Then, some twenty-five or so years later, he became someone 'against Time, a 'Theoretician Of Terror' who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", a copy of which document was discovered by Police in the flat of David Copeland whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground whose members conducted a series of armed robberies and killed nine immigrants.
>
> Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. A copy of Myatt's *The Significance of the Taliban for the Muslim Ummah* was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives.
>
> Then, just over ten years later in 2009, a man 'above Time' who, rejecting all extremism, political or religious, developed and disseminated

> the compassionate, non-violent, philosophy of pathei-mathos and who certainly fits what Savitri Devi wrote about such men: that 'the fallen world' can never understand them." {10}

The esoteric choice is thus between (i) Myatt as Anton Long, from the 1970s to either 1992 or 2012 (depending on when ONA 2.0 emerged) and (ii) 'Anton Long' as a pseudonym used by several individuals between the 1970s and 2012, as several academics have suggested, {19} with one or two of these individuals having been pupils of the original Anton Long; or (iii) accepting that Myatt was never 'Anton Long'.

Whichever option is chosen the salient fact remains that Anton Long and/or his pupils have, in founding The Hebdomian Way, nullified ONA 1.0, ONA 2.0 and ONA 3.0 and thus esoterically killed and buried what became a Frankensteinian monster; with what is now touted by others as '*the* order of nine angles', as *the* O9A, a phantasm which is being used and has been used by individuals and various agencies and groups for both personal and political purposes, as witness public demands and declarations such as the following:

ooo

STATEMENT OF CASE TO DESIGNATE THE ORDER OF THE NINE ANGLES AS A TERRORIST ENTITY

PURPOSE

1. The purpose of this paper is to set out the case demonstrating the Order of the Nine Angles (also known as O9A or ONA) meets the statutory criteria for designation as a terrorist entity within New Zealand pursuant to the Terrorism Suppression Act 2002 ("TSA").

2. The paper concludes that O9A meets the criteria for designation as a terrorist entity under the TSA.

https://www.police.govt.nz/sites/default/files/publications/statement-of-case-order-of-nine-angles-terrorist-designation.pdf

ooo

A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.

Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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{1} Oxford University Press, 1989, volume 14 (Rob-Seq, p.364)

{2} Filip Lindström, *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, 2025.

{3} *O9A: Dead And Irrelevant*, 2025, https://web.archive.org/web/20260503105431/https://sevenoxonians.wordpress.com/wp-content/uploads/2025/07/affirmation-o9a-dead-public.pdf

The full quotation is:

> "It is our view that the Hebdomian Way makes the ONA/O9A, past and present, irrelevant; a fact summarised in *O9A: Termination*. Thus it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0 which they assert incorporated, via the Anton Long sanctified axiom of 'the authority of individual judgment', the misinterpretations of self-declared O9A adherents (and possible agent provocateurs) who had no practical experience of the arduous ONA Seven Fold Way as described in the 1989 compilation *Naos: A Practical Guide To Modern Magick*."

In regard to ONA 1.0 and 2.0, qv. From *ONA 1.0 To ONA 3.0*, https://web.archive.org/web/20260503105345/https://sevenoxonians.wordpress.com/2026/03/30/from-ona-1-0-to-ona-3-0/

See also footnote {11}.

{4} What the River Isis Collective termed 'O9A subculture' is described in detail in the 1520 page *Omega9Alpha Subculture: A Complete Guide*, where in the ONA 1.0 section the authoress wrote:

> "It is perhaps unfortunate that the simplicity of both the esoteric philosophy and the Seven Fold Way of Anton Long has apparently been lost over the decades. What I prefer to call ONA 1.0 - the first iteration or release or version of 'the order of nine angles' - was in 1989 with the publication of the 127 page *Naos* text and was succeeded, after several pre-2.0 'beta' versions beginning around 1998, by ONA 2.0 in 2007 (...)
>
> ONA 1.0 was contained in the *Naos* MS and supplemented by the novels of the Deofel Quintet published between 1976 and 1992, and which six texts were all that were required for an individual or a partnership to embark upon the Seven Fold Way and complete a study of ONA esotericism." p.87, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{5} *An Anti-Establishment Heretic*, https://archive.org/download/david-myatt-heretic-v1/david-myatt-heretic-v1.pdf

{6} *A Story Of Infiltration And Extremism*, https://web.archive.org/web/20260307000530mp_/https://sevenoxonians.wordpress.com/wp-content/uploads/2026/03/myatt-temple-of-the-sun.pdf

It should be noted that there is a typo in the text with the date of publication incorrectly given as March 2006.

{7} General Reference Collection Cup.815/51

{8} *Concerning Three Particular Allegations*, https://archive.org/download/concerning-three-particular-allegations-second-edition/Concerning_Three_Particular_Allegations_Second_Edition.pdf

{9} *A Phantasy About A Myatt*, https://archive.org/details/phantasy-about-a-myatt

{10} The essay *Myatt, Savitri Devi, And Those Above Time* is available at https://archive.org/download/myatt-devi-above-time/myatt-devi-above-time.pdf

{11} The difference in dates is addressed in several items:

§ The author of *From ONA 1.0 To ONA 3.0* writes that

> While the distinction which some authors have made between a pre-Internet ONA 1.0, a post-1992 ONA 2.0, and latterly an ONA 3.0, may seem academic, it is nevertheless a necessary distinction given how ONA 2.0 and 3.0 are now, post-2018, perceived and described simply as "*the* order of nine angles" and/or as "*the* ONA/O9A" by the Mass Media, by several government supported organizations, and by many politicians and journalists (...)
>
> The 2024 five page text *The Metaphorical O9A* was the first to suggest a division between a modern, complete, and "original esoteric philosophy", designated ONA 1.0 and devised by the pseudonymous Anton Long, and a later ONA 2.0 developed by Anton Long and then by adherents and followers of his 1980s esoteric philosophy which was described in detail in the typescripts distributed in 1989 under the title *Naos - A Practical Guide to Modern Magick*.

§ In the 2026 essay *After Anton Long - Authority and Fragmentation in the Order of Nine Angles* Dr. Chris Giudice dates ONA 3.0 from 2021, and places ONA 2.0 as a post-2012 development.

§ In *Unravelling The ONA*, the authors write that the

> "distinction between what has been termed O.N.A 1.0 and O.N.A 2.0 (a/k/a the O9A) is that ONA 1.0 was only taught in the traditional hermetic manner from Adept to a personally recruited person or persons, while the O9A was openly propagated by the impersonal Internet with its axiom of individual judgment meaning that anyone could declare themselves to be O9A, manufacture their own nexion, and propagate their own interpretation of the O9A movement and its praxis, with there being, such was the meaning of the axiom of the authority individual judgment, no 'official' authority or person or nexion would could or would contradict that interpretation."

Sources:
° *From ONA 1.0 To ONA 3.0,* https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf
° *The Metaphorical O9A,* https://archive.org/download/the-metaphorical-o-9-a/The-Metaphorical-O9A.pdf
° *After Anton Long,* https://sinisterstudies.substack.com/p/after-anton-long
° *Unravelling The ONA,* included in *Deconstructing A Mythos*, https://archive.org/download/gelis-3/gelis-3.pdf

{12} A facsimile of the typescripts distributed in 1989 is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

{13} The four novellas of the Quartet are available at https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

{14} Regarding the 'authority of individual judgment' and 'Insight Roles', qv. the Introduction to the 45 page text *Abandoning The Order Of Nine Angles*, from which the following, *sans* citations, is taken:

> Chapter I, Desertam Indefensamque, recounts the discussions in 2021 within the Oxfordshire-based Sapphic group the TWS Nexion and externally with some other Occultists, the gist of which was the anarchist/nihilist Order of Nine Angles principle of the 'authority of individual judgement' - described in chapter III, *Paradox Of The O9A Authority Of Individual Judgmen*t - and what had resulted from that principle post-2017: such as the Black Propaganda of a fake American O9A nexion run by an FBI agent provocateur.
>
> The discussions led to the abandonment of the O9A by most of the discussants who were of the view that the principle of the 'authority of individual judgement' was on balance detrimental to the quest for Lapis Philosophicus. A brief memorandum, intended for general publication concerning the 'hebdomadary' and a proposed new hermetic Way, was circulated for comments and is included here as Chapter II, *A New Beginning*.
>
> The new esoteric tradition was termed The Hebdomian Way and is described in detail in chapter IV, *The Sevenfold Seeking And Noesis Of The Hebdomian Way*.
>
> Among the aspects of Longusian Occultism that the developers of the new esoteric tradition considered to be, based on their experience and learning, unnecessary for or no longer relevant in a hermetic pursuit of Lapis Philosophicus were:
>
> (i) the japes, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
> (ii) Occult rituals and ceremonies in general, and all types of sorcery;
> (iii) Insight Roles;
> (iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National

Socialism;
(v) Satanism, however defined or presenced;
(vi) the complexity of Anton Long's labyrinthine esoteric philosophy;
(vii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

As noted in chapter IV, *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, it is: "a modern hermetic ἐπιστήμη, épistémé: a means to change the φύσις, physis - the character/nature/perception - of an individual by practical means involving a seeking or quest."

Source:
https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

{15} *The Seofonfeald Paeth*, 2019, pp.10-11, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

{16} Diary Of Internal Adept, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{17} The Hebdomian Way, 2024, https://archive.org/download/hebdomian-way/hebdomian-way.pdf

The seven practical tasks of The Hebdomian Way are outlined in Appendix B.

{18} Anton Long: *The Enigmatic Truth*, e-text, December 2011 CE. https://rounwytha.wordpress.com/wp-content/uploads/2012/11/esoterikos-the-enigmatic-truth.pdf

As one commentator noted:

That essay, and its companion essay which was simply entitled Lapis Philosophicus, were the last writings written by Anton Long. In respect of Anton Long's use of the phrase *in propria persona*, the term has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would."

The quotation, and the source, included in Anton Long's text are: "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] – The Pylgrimage of Perfection (1526 CE), i. sig. Dvi.

Source: *The Seofonfeald Paeth*, 2019, p.139, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

{19} The academics include:

(i) Kaplan, Jeffrey (1998). *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*. In Kaplan, Jeffrey; Bjørgo, Tore (editors). *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. p.115

(ii) Sieg, George (2013). *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions. 4 (2), p.257

(iii) Doyle White, Ethan (2018). *Between the Devil and the Old Gods: Exploring the Intersection between the Pagan and Satanic Milieus.* Alternative Spirituality and Religion Review. 9 (2), p.159

(iv) Monette, Connell (2013). *Mysticism in the 21st Century*. Sirius Academic Press, p.92

(v) Gartenstein-Ross, Daveed & Chace-Donahue, Emelie (2023). *The Order of Nine Angles: Cosmology, Practice & Movement*. DOI: https://doi.org/10.1080/1057610X.2023.2186737

Appendix A

Cosmic Insignificance

As referenced in my [2012] effusion *Blue Reflected Starlight*

> "the Voyager 1 interplanetary spacecraft in 1990 (ce) transmitted an image of Earth from a distance of over four billion miles; the most distant image of Earth we human beings have ever seen. The Earth, our home, was a bluish dot; a mere Cosmic speck among the indefinity, visible only because of reflected starlight…"

NASA has now [February 2020] released an "updated version of the iconic Pale Blue Dot image taken by the Voyager 1 spacecraft [which] uses modern image-processing software and techniques" and which image I reproduce above. [1]

That we, our species, our planet, are merely "one speck in one galaxy in a vast Cosmos of billions upon billions of galaxies, and one speck that would most probably appear, to a non-terran, less interesting than the rings of Saturn, just visible from such a distance" [2] apparently still does not resonate with those who – elected by "democratic" means or who by other means rule over and and/or who create policy regarding us – are in positions of power and influence on planet Earth is both interesting and indicative.

Indicative, because – at least in my fallible judgement – it seems that they have no or little perception of, or are dismissive of, and certainly have no empathy regarding, our human history, over millennia: of the suffering, the deaths, the trauma, that abstractions, that ideology, that egoism, that dogma, that patriarchy, causes and has caused.

Interesting, because – at least in my fallible judgement – it seems that they have no or little perception of our Cosmic insignificance and thus have no or little perception of the balancing that a muliebral, an emphatic – a female physis and perspective, a presencing and understanding, and an understanding born of pathei-mathos – would necessitate and involve.

Are those masculous individuals currently in positions of power and influence in many modern terran governments likely or even amiable to such a muliebral physis and perspective; to such a balancing of the muliebral with the masculous; to such an Enantiodromia – to such a presencing and change?

I have to admit I do not know. If they and we are not amenable to such a change, and if we in our majority do not change, are we as a species then, in terms of Cosmic significance, irrelevant?

Perhaps.

David Myatt
February 2020

[1] https://www.jpl.nasa.gov/news/news.php?feature=7593
[2] https://davidmyatt.wordpress.com/about/blue-reflected-starlight/

Source: https://davidmyatt.wordpress.com/a-cosmic-insignificance/

Appendix B

The Seven Tasks Of The Hebdomian Way

The Tasks

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {1} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful.

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

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{1} Recommended translations with commentaries: (i) Copenhaver, *Hermetica*, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates,* 2017, ISBN 978-1976452369

Appendix C

The Omega9Alpha Rites Of External Adept, Internal Adept, And The Abyss

External Adept

Find an isolated hill - or a desert area - miles from any human habitation which affords an unobstructed night-time view of the stars and on the night of the new moon just after sunset and with a clear sky lie on the ground. The task is to lie still until sunrise without moving or falling asleep. Afterwards write an honest account of what was felt and thought during those night-time hours. Since the task is to lie still without moving or falling asleep then failure is moving and/or falling asleep.

Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and the only food is bread and cheese. The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one.

No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

Source: *The Seofonfeald Paeth*, 2019, pp.13-14, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

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